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A *Diluv*
BRIEFE DIS-
cours of certain Bathes
or medicinall Waters in
the Countie of Warwicke
neere unto a village
called Newnam

Regis.



Samuelus Harvey

1587

1711





To the right honorable
my very good lady
the Lady of Arundell

489



HE benefits no doubt
are great and manifold
which almightie God
of his large bountie &
exceeding goodnes of
late yeeres hath plen-
tifully bestowed vpon
this little soile of Eng-
land, since the prospe-
rous reigne of our most gracions Soueraigne,
wherein the Gospell hath sincerely and freely
beene preached: in whose time many & strange
euents haue happened, to the great benefit of this
countrie. For who haue not in admiration our
long continuance of peace and tranquillitie, our
neighbours all round about vs being in continual
wars? Who doth not maruell at our plentie and

abundance of all things? It is miraculous in the
indgement of the world, that so manie strange
stratagems practised by euill disposed persons, as
well to subuert our quiet estate, as to take from
vs our most Souereigne Ladie and Queene, far
beyond the capacitie of man, as it were with
Gods finger and power onely, haue beene from
time to time ouerthrowen & brought to nought.
Infinite more tokens may particularly be recited,
by the which men may iustly gather arguments
of Gods well pleased mind with the gouernment
of our most gracious Queene; amongst the
which the bathes and medicinall waters of late
yeeres discovered in sundrie parts of England,
are not of least moment: for most men yet li-
uing can witnes of many rare and strange cures
done by sundrie wels heeretofore unknown:
which may make manifest to the world that God
is well pleased, and in that respect hath blessed
this our countrie far more than other nations:
and are as it were plaine arguments, to bring o-
ther princes to imbrace the Gospell, to roote out
all superstition and idolatrie, to plant in their
countries true religion out of Gods booke, and
aboue all things, to seeke Gods glorie and his
kingdome. And it is not altogether a vaine con-
iecture, to thinke that God in these daies mira-
culously reuealed wels and springs of medicinall
waers neuer known before, to worke effects
strange

strange and maruellous in our sights, thereby to
induce all men to forsake such puddle pits which
mans deuise hath digged, and drinke onely of the
cleere fountaines of his word, thence onely to
fetch remedy for our diseased soules. The bathes
of Bathe and Buckstan for their antiquitie and
long prooue in times past, are of great fame, and
no doubt as of more efficacie than others, may
iustly most be accounted of: neuertheles manie
other waters in England of late yeeres discou-
red, haue the testimonie of experience by sundry
effects, and rare cures done by them, to haue no
small medicinall power, as by the euents in sun-
drie diseased people receiuing remedie by them,
hath beene made manifest. Amongst the which
the wels in Warwickeshire nigh a village called
Newnam Regis, haue had most credite, by the
use of which great numbers of people haue found
helpe beyond their expectation, which yet lining,
do and will beare testimonie thereof: and no
doubt many and rare vertues and qualities are
in them far beyond common waters, as will ap-
peare by diligent search of their minerals. If any
shall obiekt or seeke cause, why so many and so
strange euents supposed to be done at the first by
these waters, the like are not now, nor haue not of
late yeeres beene performed. Surely this came
not by meanes of defects in the nature of the
waters, but rather by the great abuse of them,

For at my being there, I found great concourse of
all sorts of people affected with sundry and dissident
diseases, which all in one maner used these wa-
ters, both inwardly and outwardly, without coun-
sell or any iust consideration, carried away with
opinion, as it seemed, that the faculties and ver-
tues of them, were supernaturally giuen from
God without any ordinarie meanes, and so the
use of the same not to depend of any order or ad-
uise of Physicke, but that it was sufficient by any
means to use them. Much like vnto the super-
stition of our forefathers, which in old time ac-
counted their pilgrimages, and the vowing of a
penie to some one saint or other, or the dipping of
a cloth in bathe waters, to be sufficient for the
curing of any of their maladies. And by these
means the natures and qualities of these bath
waters not considered, nor the constitutions and
temperaments of the parties weighed, many re-
ceiued more hurt than good. For in truth euerie
medicinall water doth not cure euerie infirmitie,
nor euerie man is to use euerie bathe: but these
things are to be distinguished, and so considered
of by the learned, that the bathe may be apted to
the disease, and be agreeable to the partie disea-
sed. And amongst our countrimen, this is in
truth a great fault: that when a thing is known
to do good to many, we straightwaies generally
proceede in the use of it, without respect of diffe-
rence

rence of parties or of affects, as if one shoe might
serue for euery mans foote, that we cease not
from abusing of the same, vntill many bad succes-
ses haue bred discredit to the thing: as of late
hath appeered by the abuse of Mechoacan and
diuers other Indian and forren medicines. The
consideration heereof occasioned me to thinke it
not altogether a vaine labor, to write somewhat
of the most famous bathes and medicinal waters
in England, wherein I trauelled as well in those
of Bathe & Buckstan, as in others. And haue an
intent to publish the same, But vpon occasion of
the maruellous effects a few yeeres past done by
those wels in Warwickeshire, not only heard, but
also seene by my selfe, through persuation of some
of my friends, I spent more time in triall and ex-
amination of them, than in the others, and so did
wholy put mine endeuors for the discouerie of
their minerals, natures, and properties, and with-
all to set forth in what diseases and bodies the
same are most conuenient, not omitting the true
use of them, when they are either inwardly to be
dronken, or outwardly to be applied. Which in
very deed I did accomplish, euen when these wels
were first reuealed, but I did forbear to impart
that I had done to any my friends, for that I was
certainly informed, that an ancient learned man
of my familiar acquaintance, intended to write
and publish the same argument: who for his deep

learning, graue iudgement, and long experience,
would no doubt haue performed it in a far better
sort, had not those his endeuors been preuented
with vntimely death. Wherefore the expectation
of that promised intent now void and made fru-
strate, I hauing of late occasion to peruse againe
those my trauels, and notes of my meditation of
the aforesaid wels in Warwicksheire, and impar-
ting the same to some of my friends learned in
the art of physicke, was by them perswaded to di-
gest in order these my conceits, and greatly in-
couraged to communicate the same to many,
whereby they which heerafter meane to vse
these bathes, may the better be informed how
with iudgement and discretion to proceed in the
true vse of them, and the learned may be occasi-
oned further to examine the minerals and cau-
ses of their effects, whereby I doubt not but that
the fame of them may be restored to their for-
mer credit. In regard and consideration heerof,
and the rather that I may by this my enterprise
be an occasion and means to stir vp the deuotion
and liberalitie of such well disposed persons as
are forward and zealous in furthering all such
good intents and purposes, I thought it not amisse
by publishing this brieife discourse, to signifie how
good a deede it may be that some cost were be-
stowed about these welles, that the same may be
more commodious to such as haue occasion to
vse

use them. For at the first, all medicinall fountaines are as naked springs, unhandsome to use, untill some such personages haue by Gods providence been stirred up charitably to adorne the same with all conueniencie. And as in other countreys, men are greatly to be commended for their diligent cares in making all things about the bathes conuenient for the bathers, so truly some defect heereof is and may iustly be found in this our realme of England. For they which haue trauelled, do find the bathes in Italy and in diuers parts of Germany farre better ordered, than any heere in England, and do find fault that euen these our auncient bathes of Bathe and Buckstan are so slenderly left without any great addressing of things necessary. Much more therefore these new discovered springs which are yet utterly unfurnished, do require the helpe of some able and well disposed, for their ornament and good deuises meete for them which shall use them. And for as much as the purpose of mine attempt in this little pamphlet, tendeth onely to the publike benefite of my countrey, I most humbly request, that as that mighty Persian disdained not a cup of common water offered to him by a meane person, so your L. will vouchsafe to accept as a testimonie of dutiful affection this little treatise of medicinall waters, which I present to your L. at this time, inui-

ted by the common vsage of all men, in token of
a good and prosperous new yeere, resting
a continuall begger to the almightie,
to send you long and prosperous
life, with increase of all
honorable pre-
ferment.


Your Honors most
humble to be commanded

WALTER BAYLY.



1

¶ A brieſe diſcourſe of certaine
Bathes or Medicinall waters, in
the Countie of Warwicke, neer
vnto a village called New-
nam Regis.

 Tis well and trulie
ſaid, and vpon very
ſufficient ground &
reaſon, by *Aristotle*
the chiefeſt learned
of all the heathen
Philoſophers, that
Philoſophy proceed-
ed and tooke his

beginning from woonder and admirati-
on. For wheras in truth it is alwaies ſeene
that we doubt, and are altogether igno-
rant of the hidden cauſes of ſuch euent
and things, which aſtoniſh and amaze vs,
the wit of man being naturally indued
with an vnſatiabie deſire of knowledge,
bendeth all his force and induſtrie to at-
taine the perfect diſcouerie of all ſuch ſe-
cret matters, neuer ceaſing or ſurceaſing
painfull trauels with earneſt ſearch and
inquirie, vntill he be fully ſatiſfied and
thoroughly reſolued touching al cauſes &
circumſtances belonging to ſuch effects

as seemed strange, whereunto when he hath attained, the woondring ceaseth, the minde being satisfied with the apprehension of the causes. Wherefore that assertion of *Pythagoras*, that *The beginning of Philosophie is to woonder at nothing*, as *Schegkins* reporteth, doth not carrie so good probabilitie: the veritie of that affirmation rather taketh place after Philosophie is attained, than in the beginning. For we are not occasioned to search out the causes and grounds of things knowne which are not strange vnto vs. No mā laboreth about ordinary matters, ech man trauelleth to learne, heare, and know the causes of strange euent, and of haps vnusual. So that we may iustly conclude with *Aristotle*, that admiration and wondring gaue occasion of Philosophy, without the which no man is stirred with desire of knowledge: and after the wit of man is satisfied with vnderstanding of the causes which breed astonishment, the woondring ceaseth, and the minde is maruelouslie pleased and delighted with the knowledge thereof. And as the veritie of this position is abundantly confirmed in great varietie of naturall effects, which by meanes of their strangenes haue been
occa-

occasion to the learned in all ages to exercise their wits for the vnderstanding & apprehension of them : so amongst all other things naturall bathes by meanes of their diuers operations and vertues in curing of sundrie maladies and diseases, haue vehemently incensed & stirred vp all diligēt students which bestow their times in inquirie and search of naturall causes, earnestly to pursue the knowledge of their mysteries, not ceasing vntill they haue thoroughly conceaued and apprehended all such intricate difficulties as vnto them appertaine. And of this very particular matter we haue had a domestical familiar example offered vnto vs within these fewe yeers heer in England. For it hapned not long since in Warwickshire, neer vnto a Village called *Newnam Regis*, that a certaine husbandman occupied in lopping of trees, chaunced to receiue a greuous wound in his hand, whereupon he repaired presently to a fountain which was not far off : after he had washed and clensted the wound very well with the water, he presently found al pains of his hurt asswaged, and in short time the wounde thoroughly closed & healed, that he needed no further helpe by the art of surgery,

rie, which effect he imparted to his neighbors, as a strange successe : and it so amazed the hearers, that after, another hauing a deepe wound in his heele with a sieth, came to the same fountaine & recouered & was made hole onely with the lotion of the same water. These and such rare cures done by these wels, astonished all the inhabitants thereabout. And the same hereof occasioned great concourse and multitudes of diseased people to run into those parts, and many receiued helpe of their infirmities, as is verified by the testimonies of the worshipfull. So that the fame heerof confirmed now by often experience, was at length so far spread, that such as were diseased, almost out of all parts of this land, came to those waters for remedie: wherupon all men hauing the noueltie of the matter in admiration, many in that they had not obserued such strange things to be done by common water, supposed some secret vertue to be imparted from God to these wels, whence such rare cures were miraculously performed farre beside and beyond the ordinary course of nature. The learneded and wiser sort instructed with the grounds of natural Philosophie, after they vnderstood the reports

ports to be indeed not altogether fabulous and vaine, but to carrie much truth; to satisfie their woondering cogitations gaue themselues to a farther search, to finde out the true and naturall causes of these euent. For as it may be accounted meere impie to detract any thing from the omnipotent power of God, to thinke his hand so shortened, that he is not as well able to produce things miraculously now in these our daies, without the mean of naturall causes, as he did often in times past: so without derogation of Gods power I trust, we may affirme, that in these our latter daies, God for the most part doth in his actions put natural meanes as instruments, of which the Philosophers do consider as naturall and inferior causes. For if we shall say that God without any naturall course, supernaturally doth produce all things, we shall subuert all the grounds of Philosophy and spoile nature of all actions. Rather in mine opinion we are to imbrace that saying in Genesis, that God doth cease from newe creation of things, hauing giuen to them a nature and power, by the which they stande and fall. For if these second causes, as barren in themselues, should continually receiue facultie

facultie and power from the almightie, that otherwise they might not be meanes in Gods works : besides that, we shal take away all generation and corruption in this world, we must imagine that there is daily a new creation of things, from the which God long since hath ceased, as we reade in the holie scriptures, when he did put all things created vnder a lawe, giuing them a vertue and facultie, that the same might increase and multiply. This considered, I hope it will not be accounted impietie, by reasonable discourse to search out the naturall means which God hath placed as causes of euent. Heerupon hauing heard the credible reports of rare and sundry cures done in diuers persons by those Warwickshire wels, the strangenesse and woonder thereof caused me to repaire thither, the better to learne the veritie & truth of that I heard. And after I had a fewe daies obserued the successe and euent of things, and seene as much with mine eies as I had before hard with mine eares, I was in truth induced to beleue that there was in those wels some more secret and hidden qualities than are found in common waters, and so was stirred vp to inquire and to find out
some

some naturall cause of such effects. Wherein surely I was at the first greatly discouraged, considering how hard a matter it hath alway been accounted amongst the learned, to finde out the minerals of medicinall waters. For where many learned men haue written of Bathes, & bestowed much labor to finde out their secret natures and misteries, they haue left in their monuments so dissident and diuers opinions, that hardly two writers do deliuer like iudgement: such repugnancie of one matter, doth argue the hardnes and difficultie of the same. And indeed the beginnings of all fountaines, specially of those which are medicinall, are deeply seated and situated in the bowels of the earth, and the deepe caues of hils, that nature may seeme thereby to haue an intent to hide the mysteries of them frō the knowledge of man, which happily may be cause that after men haue much labored to vnderstand and explaine all causes and circumstances appertaining to Bathes, yet alwaies some thing happeneth, whereof sufficient cause was not giuen, whereby the authors haue daily added to that, which was first expounded, and after many discourses, other euents haue fallen

*superstition
dedication of
Bathes*

out, wherein mans wit coulde not in all points be satisfied, which hath giue cause to many of all ages to attribute the operations of bathe waters vnto the diuine powers. For we read much written of the Bathes of Iupiter in Lybia, & of the Baths dedicated to the sun as of a diuine nature amongst the Troglodites, the Bathes of Hercules accompted also a god, are much spoken of. The like superstition hath crept in amongst Christians, for in the late ignorant age, men haue dedicated some bathe waters to S. Anne, others to S. Gregorie, others to S. Nicolas, others to S. Wynefride, others to S. Rumboll, and so others to diuers other saints, through ignorance vnskilfull of the causes of the faculties of such waters, they supposing the effects doone by them to come by the grace of som saint, did yeeld diuine names vnto the bathes. Wherefore seeing it is apparent that the serch of the secret natures of Bathes in all ages hath been found verie harde, and much hath troubled the learned, I trust men in this our time will not take occasion to carpe and reprehend my labors, if I now in this discourse hap to pronounce of these late inuented fountaines, assertions contrary to some others opini-

opinions, or if I shall not now in this little pamphlet sufficiently explaine the true minerals of these bathes, or else shall with some shew of probabilitie establish some things which hereafter may be found otherwise. For we find that where many writers in ancient time have largely discoursed of sundrie bathes in Italie, yet the natures and causes of the same do seeme not sufficiently discussed, but that in this our time late writers do disallow of many positions of the former authors, and brag of better explanations found out, that a man may suppose it to be an impossible matter thoroughly to discourse of the conditions & circumstances of bathe waters. Therefore let it not be accounted strange if learned men do differ in opinion in consideration of these Warwickshire so late knownen bathes: and the indeuors of men are to be allowed though many imperfections appeere in a thing not yet sufficiently tried, which happily hereafter in time may be better established. And vpon this ground trusting of the well acceptance of my good meaning in this treatise, I have taken encouragement to deliver mine opinion and knowledge of these Warwickshire waters as followeth.

*The Minerals from which the waters of these
wells are supposed to draw their
vertues.*

*the water
is of the
nature of*

Limestone

FOR the better discoverie of the secret faculties of these waters, I haue taken certaine quantities of them, and distilled them: I haue likewise examined them by filtrings and euaporations, and haue alwaies obserued and found in the end, after perfect separation of all the waterish parts, that there remaineth a certaine residence, in color whitish, and in taste somewhat salt, which being put vpon a glowing hote iron, doth forthwith become cleerer and whiter. And although this be a propertie common to the Limestone, Plaister, and Alabaſter, when they are mingled in bath waters, yet I am perswaded, that onely the Limestone, and neither of the other two, entreth the mixture of these waters, because neither Plaister, neither Alabaſter are commonly found neer vnto these wells, but the Limestone is there frequent euery where. And furthermore Plaistrie waters are accounted vnwholesome to be droonken, but these are found healthfull, and very commodious in diuers

uers affects for them which oftē vse them. I haue also farther probabilitie heereof, for that there is in these waters som stone iuice : for it is ordinarily obserued, that if there be drowned, in them either wood, or any other such like solide substance, it is after a short time couered and ouergrowne with a kinde of hard crust like a stone : for in very truth such things are not made stonie, but outwardly imbrued with a stonie crust. Moreouer, wheras the aforesaid residence or grounds is found in taste to be salt, it is to be surmised that either salt or Niter haue place in this mixture. But bicause it is the propertie of salt, if it be put to the fire to crackle and leape, and this residence being so vsed, doth onely sparkle without any noise making, I would thinke it more probable, to refer it vnto Niter, than vnto salt, and for this cause the rather, for that I haue often noted it to haue greater acrimonie, & to pearce the tooing deeper, than salt is commonly wont to do : so that it is euident, that Limestope and Niter are in substance in these waters: The coniectures of other things supposed to be mingled are not so manifest, yet there is great probabilitie, that some portions of Allume. are in these waters :

waters : for that it is obserued, that if the water of these wels being heate, and cast vpon new pewter vessels, they will yeelde to them the colour or tincture of Allum. Moreouer, if you die common water with any blacke colour, and powre the same vpon the sediment of this bath, the darke colour of that water will waxe brighter and more cleere; and this effect by al writers is accounted proper to Allum. There is no small suspicion, that some parts of iron also are mixed with these waters. For daily much iron ore is founde euerywhere in places neer adioining. And hard by these fountains, a kind of clay is found of colour like to rustie iron. Likewise if you cast strong vineger vpon the grounds of these waters, being separated by such meanes as is aforesaid, you shall see the drosse floting in the top to resemble iron. But besides all these probabilitie I am the rather induced to credite, that this mettall hath place in these waters, for that the vse of them is daily scene to be very profitable in affects of the Splene, Reines, and Bladder : for I my selfe being there present, am an eie witnes, that one, which by long obstruction had a scirrous splene manie yeeres, by the vse of these waters

Iron.

they be
good in
Diseases
of the
Splene
Reines
Bladder

waters recouered his perfect health. Like-
 wise I did see another, which being sub-
 iect to a strangurie, by means of a stone in
 his bladder, when no other helpe could
 serue, the drinking of this water brake the
 stone, and the man was in short time hea-
 led. The like successe haue I there seene in
 diuers other affects, as namely in womens
 whites, in the gonorrhiaicall passion, and
 in all inward exulcerations, both of the
 reins and the bladder, so that I may bold-
 ly conclude, that these baths are not vt-
 terly void of iron: and I could hartily wish
 that they did more abound with this met-
 tall, for manie excellent effects which
 were consequently to be expected heerof.

*The generall qualities and temperament
 of the water of these
 wells.*

FOrasmuch as the minerall which bea-
 reth the chiefeſt ſwaie in theſe waters,
 is the Limeſtone, after the which we finde
 as ingredients of inferior ſort, and leſſe
 portions, Niter, Iron, and Allume: it eui-
 dently appeereth that theſe waters haue
 great force and facultie to drie, and ſome-

they be
more dry
ma they
cooling

what to cooke. For the Limestone (as *Agricola* writeth in his booke of minerals) hath a drieng qualitie, which is increased by the mixture of the Niter, Iron, and Allume, which all haue force to drie, so that I may reasonably conclude, that this bath drieth to the farthest of the second degree, howbeit the cooling and refrigeration extendeth not so far, for that the excessse of this qualitie is mitigated and repressed by the heate of Niter. Allum also is supposed to haue in it some hot parts, notwithstanding the parts which heat, are not so many nor so great, that the same may be comparable or equall to the cooling portions of all the rest, but that we may iustly conclude, that these bathes do in facultie drie strongly, and somewhat coole. Touching the second faculties of the minerals of these waters, we find iron to haue an astringent and corroborating force, very conuenient in diseases of the liuer and spleen: Niter, to be abstersiue, resoluing, discussing, extenuating and cutting of grosse and clammy humors: and Allume not only to be astringent, but also to haue force to absterge and cleanse: so that heereof the discrete physition may plainly see the causes why these waters do mani-

also
astringent
+ astringent
+ astringent
+ astringent

manifestly cure wounds and vlcers as wel they cure
externall as internall, and do good in manie other infirmities. Neither is it to be
wondered that these waters do heale sick-
nesses which are contrary and repugnant:
for by this discourse it appeereth, that
they stand of contrarie things differing in
qualities, wherby they may produce con-
trarie and dissident actions.

*Particular diseases which may be cured by
the vse of these waters.*

WHereas the vse of these waters is
generally conuenient in such ma-
ladies which are hot and moist: they must
needs in special do good in inflammations
of the eies, in excessiue bleeding, and o-
uerlarge fluxe of womens termes, in their
whites, in the gonorhaical passio, in short-
nes of breathing, and in sundry pectorall
diseases, in obstructions, and other af-
fects of the spleene, in gouts, in suffusions,
and diuers like imperfections of the eies,
in difficultie of hearing, in weakenes and
loathing of the stomacke, and ouermuch
laxitie of the gums, being vsed as a lotion,
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also
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in Warwickshire.

13

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sharpe

Of the Bathes

sharpe humors, in the bloody fluxe, in the wormes, in the pissing euil, in the stone, in the hemorrhoides & egresses of the fundament, in the headach, rheume, and in affects of the nerues and sinews, and likewise in such deformities as happen vnto the skin, as ringwoormes, scabs, and externall vlcers. And the truth of the premises, common experience hath confirmed vnto vs.

The vse of these Wels.

CONCERNING the vse of the waters of these wels, I do not doubt, but that in time, farther experience will best teach the true vse of them. In the meane, we haue sufficient prooffe, that the same doe good both inwardly dronken, and also outwardly applied. Therefore it shal not be amisse to mention som conuenient rules and orders for the vse of these Bathes, according to the precepts of our ancient writers, set downe to be obserued in all Bathes, which may easily be applied to these waters as occasion shall serue. First, therefore that we may the better knowe when, and in what diseases these Bathes
either

either inwardly are to be dronken, or outwardly to be vsed by lotion, it is to be vnderstood, that Bath waters do only good to these parts, by the which they do passe, and which they foment ; as *Fallop* noteth in his booke *de aquis medicatis* . And bathe waters are said to foment the parts of the bodie, not onely such as they do in substance touch, but all others to whom they do impart their vapors, & faculties. So that outward parts of the affected, do receiue good, when by lotion they are washed with these waters, the inwarde parts take most comfort by drinking of them : so the bowels, and those members are best cured, by which the waters do passe, or at the least do impart, their vapors and vertues : wherefore when the same are taken to cure the diseases of the lungs, liuer, spleene, reines, kidneies, bladder, &c. there must be singular heede taken, that the waters may be brought to passe through the body by these parts diseased, and so may be auoided by the vrin, which will be done by adding some thing to the bathe water, according to the affect & the situation of the part affected, as shal be made more manifest heerafter. In the meane let vs consider what things are to be

be obserued in the drinking of bathe waters.

*Certaine things to be obserued before
the drinking of the water of
these welles.*

WHen the drinking of medicinall waters is thought expedient, we are to obserue some things before we take them, some whilest we are drinking of them, and also some other things after they are fully receiued. Concerning the first, the discreet physition is to be cōsferred withall, whether the vse of these waters be conuenient for the present affect and disease or no: bicause euery bathe water is not a remedie for euerie sicknes: but the learned physition will easily satisfie any man in these points, by comparing the nature and conditions of the disease, with the faculties of the water. The physition likewise is to be consulted, whether the partie himselfe which purposeth to vse these medicinall waters, be for other respects in case apt to receiue them: for they are not without good consideration to be offered either vnto children, or vnto olde persons. The habite also and state of
the

the bodie is to be regarded, for it fortuneth sometimes that some one part may receiue good by the bathe, & others may be hurt: as if a man hath hot kidneies, to temper them with these waters may be thought conuenient, yet if the constitution of his bodie together with his stomacke be colde and weake, in such case these waters are not rashly to be ministered. Likewise if the patient haue an ague, we may not but with great warinesse counsell these waters. And where it is needfull that the partie which drinketh of them, do in reasonable sort exercise himselfe, during the time hee drinketh, it is not conuenient to aduise the same to one which can by no meanes exercise his bodie. It is also diligently to be prouided, that such as vse the Bathes be not inwardly subiect to obstructions, and that the veins be large, and the waies open. For if the veines be verie little, that the bathe water cannot passe, many inconueniences therof may insue: therefore diligent care is to be had, that the veines be large, and the passages open. The consideration of the time to drinke bathe waters is not of least moment. For albeit some are of opinion that medicinall waters ^{for when these waters are used} may

may at al times be dronken, notwithstanding it is of the best learned concluded, that the winter season is altogether vnfit to drink any medicinal water. And where all such waters are found in their fountains actually, either hot or cold, it is best to vse the springs actually hot in temperate seasons, as in the spring and the fall of the lease. They which are actually cold are taken with best successe, in hotter weather. So experience hath taught vs that these Warwikshire wels, which are both actually and potentially colde, are dronken with most commoditie in the hottest time of the sommer, and that the hotter and drier the sommer time is, the more holesome, and of the better effecte these waters are. I am not ignorant that in consideration of the time to vse bathe waters, the learned do dispute whether the same may be ministred in the leape yeere, for that our authors heerin haue written diuersely, and pronounced contrary opinions, it seemeth to me not necessarie by long discourse heerof, to detain the reader: onely this I say, as I do not thinke but medicinall waters may be vsed in leape yeares, when great occasion vrgeth, so for my part I would not rashly coun-

*leape
yeere*

counsel any to vse them in the leap yeers,
vnlesse great cause do vrge the vse of the.
It is an olde obseruation that in rainie
weather bath waters are not so wholsom:
whereby we are to thinke that the consti-
tution of the ayre present for this our
purpose is not to be neglected, wherein the
Italian writers are so curious, that they
do admonish that no man should drinke
bath waters in moist seasons, nor in moist
places: in which respect they do dissuade
the drinking of the waters of Aponum
at the fountaines. Much more then, we
ought to be carefull heerof, in taking of
these Warwickshire waters, for that this
our countrie is much more subiect to
blustering winds, raine, and stormes, and
also bicause these waters are actually cold
in their fountaines. Wherefore I do in a-
nywise aduise my countrymē which haue
in purpose to vse these wels, to forbear
them in wet and rainy seasons: for the rain
water being compounded and mixt with
the other, maketh them either altogither
vnholosome, or at the least lesse profitable,
and effectuell, than otherwise they would
be. Last of all, this precept is general, that
before the drinking of any medicinall
waters, they which are to vse them, ought
to

*preparation
before
drinking
these
waters*

to haue their bodies well prepared and purged : surely I thinke it most necessarie, that we in England omit not the like practise vpon the like occasion. For whereas we do abound commonly with manie and corrupt humors in our first veines, we must diligently see that these be thoroughly remooued: and heer in this place I cannot passe ouer with silence the ordinarie practise of some of our physitions, which think it sufficient to send their patients to the Bathes with some one sleight purgation, where as in truth we are not to stand vpon, once, twise, or thrise purging of such which are to drinke medicinall waters, but to see that their bodies be exactly purged. And where this precept is accounted most necessarie in all Bathes and countries, we ought verie religiously to obserue the same heer in England, and the rather when these waters are drunken, which do spring actually cold, and for that cause with more difficultie do passe thorough their bodies which receiue them.

Of

Of the maner of drinking medicinall waters,
and what things are to be obserued
whiles they are dronken.

First in the morning let the patient af-
ter he is risen, before he taketh this
drinke, vse some light exercise, as wal-
king, or such like, vntill his inward heate
be well stirred vp, and then let him dis-
charge himselfe of all excrements, as per-
fectly as he can: which being done, let
him take his drinke, but in such sort, that
he quaffeth not vp all the whole quantity
which he is to take, at once: but let him
diuide it into diuers draughts, & so drinke
it by little and little, walking somewhat
betweene euery draught, and yet hauing
this regarde, that within the space of an
houre and a halfe, the whole quantitie
which is prescribed vnto him be recei-
ued. For by these meanes his stomack wil
not be ouercharged, but will be well able
to digest the whole quantitie of water re-
ceiued in such sort, that it will be the soo-
ner perfectly dispatched through the bo-
die, and the partie apt and readie to take
fresh at his ordinarie season.

2 Secondly it is meetest to drinke these
waters *in morning*
first thing

*Dinner
time*

waters in the morning the stomacke being emptye.

3 Thirdly, I thinke it very necessarie, that after the water is all dronken, the sicke man haue good regard for the houre and time, when he is to take his meate. And whereas this cannot be certainly determined, and set downe, bicause of the secret and vnknowne varietie of diuers bodies, it is diligently to be considered, whether the greatest part of the water receiued that morning be already past thorow him, for if either the whole or the greatest part of the water be rid out, he may securely take his meat. The like he may do also although neither of these two happen, if he finde his vrine which at the first came from him waterie and whitish, to be nowe somewhat citrin and of higher colour, for this is an euident signe that nature hath reserued the residue of these waters vnto certain vses, & that she wil expell them either the next night or the day following. In like maner if nature disburdening hirselfe of these waters by siege, doth manifestly cease from so doing, the partie which receiueth them may safelie take meate. But besides these obseruations, commonly and for the most part, the distance

distance of foure houres is accounted to suffice betweene the taking of the bath water and dinner.

4 Whereas diuers woulde not haue this drinke to be taken euery day, but euerie second day: I can not in any wise consent with them, for by meanes of a day of intermission, nature would prooue idle and remisse in discharging hirselle of this burden, whereas otherwise if she be daily stirred vp and prouoked by daily drinking of the water, she will be farre more painefull and diligent in ridding and auoiding the same out of the bodie, and therefore I do more commend the drinking of them euery day, then euery other day.

*The quantitie of water which is to be
drunken, and how in diuers ca-
ses it is diuersly to be
vsed.*

IN drinking of medicinall waters no certaine quantitie can be set downe which may serue generally for al men, but the discreet physitiō which knoweth thoroughly the qualities of the bath, the constitution of the sicke partie, and the nature of the disease: may easily prescribe a fit and conuenient quantitie. After that

*how to
increase
by degrees
of the
decrease*

this is determined, ancient authors wold haue this to be obserued, that the sicke partie should begin his drinking in lesser quantitie, and so proceede increasing it daily vntill the first portion be doubled, at what time he is to diminish it againe, vntill he returne by little and little vnto the quantitie, which he receiued the first day: as for examples sake, if sixe pintes be appointed, the greatest quantitie to be drunken, they wold haue the patient drinke the first day three pintes, the second day foure pints, the thirde daie five pints, and the fourth day, sixe pints, and to proceed no further, but to returne by detracting from this quantity daily by little and little, as by drinking the fift day five pints, the sixt day foure, the seauenth day three, and so to giue ouer. Although this was the custome among the ancient, yet in this our country & in these bathes, I thinke it not conuenient so religiously to obserue this order. For where as we are not accustomed to drinke water, we are not to charge our stomackes with such great quantities of the same: Howbeit our diseases oftentimes require such quantitie of it, that if we should surcease to drinke of these waters, after we haue

haue risen to the doubling of the first daies quantitie, we should reape either litle commodity by the same, or none at al. Wherefore we and experience hath taught vs to begin heerin, with a lesse quantitie, and to increase it daily, not only to the doubling of the first portion, but far beyonde, vntill we come to that which the nature of the disease exacteth. For as I haue oftentimes obserued in the drinking of these Warwicksire waters, when the greatest quantitie which we purpose to giue for one day, is eight pints, so we begin not with foure: for almost no man is able at the first to brooke so much, but rather we begin with two pints, or at the most with three, and so go forward euey day, adding one pint, vntill we come to eight, (not standing vpon the proportion of doubling) beyond the which quantitie, I will not counsell any man to aduenture. If there be any man that hath so strong a stomacke, that he is able to receiue foure pints the first day: I do not dislike, but that he may begin the first daie with foure, and so following the maner of the ancient writers, proceede vntill he come to the double quantitie: but bicause I haue obserued that the most part of men

*it is
not meet
to exceed
8 pints*

are not able to receiue so great quantities, my aduise is, rather that they take a lesse portion the first day: as namely two or three pints, and so from thence ascend vntill they come to eight. And this haue I found to be the safest kind of vsing these waters: which although it passeth slowly through the bodie, so that in many daies it is not rid out of diuers, before they come to the drinking of foure or fise pints in a morning: yet do I find no great inconuenience to follow hereof, bicause those parties purging in the night season verie liberally by vrine, do no doubt discharge great quantitie of this water withall. And for that I noted alwais, that these waters do easily pas thorough mans bodie, when they are dronken to the quantities of foure or fise pints in a morning: I haue oftentimes appointed such as haue had strong stomackes, to begin the first day with foure pints, and so according to the custome of the ancient, to double, vntill they come to eight, and from thence by little and little to descend, vntill they returne to foure. I must confesse, there haue been diuers, wherof I haue knowne some, to haue dronken ten pintes in a morning, and some twelue: but for my part

part I can not in any wise either comend,
 or like of these excessiue quantities. For
 wheras these waters are both actually and
 potentially cold, such ouer liberall drin-
 king of them hath brought many to such
 extreeme coldnes of stomacke, that they
 haue been driuen for a long time after to
 vse Aqua vitæ and hot things to recouer
 their former heate and strength againe.
 Wherefore it is safest to consist in a medi-
 ocritie, and neuer to aduenture to drink
 aboue sixe, or at the vttermost eight
 pintes: & when the diseased party is come
 to the greatest portion, it is not good to
 persist any time in the same, but straight,
 euen the next day, to descend to a lesser
 quantitie: and when by an orderly de-
 scending he is come to foure, or to three
 pintes, let him by and by giue ouer, al-
 though he began the first day with two
 pintes, for otherwise nature will hardly be
 able to auoid those lesse quantities which
 are last take. Wheras *Fallopini* would haue
 vs to drinke all medicinall waters actual-
 ly hore, and would haue such for that
 purpose to be heat, which in their foun-
 taines are found cold, I can not in any
 wise like of this his aduise: for all men for
 the most part can better both receiue and

containe these waters cold, then hote, especially when any great quantity of the same is taken. Furthermore in heating of such bath waters, many of the minerall spirits are altered and euaporated. I do better therefore allow of drinking these waters actually cold as they are taken out of the springs.

It shall not be amisse to mingle for diuers purposes, some things with these waters, when they are to be drunken: as for example, when we will haue them easily to passe through the liuer and the reines, the adding of sugar, or some conuenient iulep, by meanes of their sweetnes, will be occasion of their speedier conueyance vnto the farther distant places of the bodie. So likewise, when we will haue these waters to haue free passage thorough the guts, we may adde some little quantity of salt vnto them, for heereby they will the better loose the belly: heereof I haue had in these waters good experience. For at my being at these fountaines, a certayne man well knowne vnto me, comming to these welles for the cure of a Strangurie, caused by a stone in his bladder, where with he was long time troubled, and drinking dayly great quantities of this water,

water, he fell into a loosenes, auoiding the water by his belly : which when I vnderstood, I caused him to mingle sugar to euery draught of the water, by which meanes, the water had passage by vrine, and so the partie receiued cure of his infirmitie.

At the same time, it fortun'd another man to drinke plentifully of this water, and auoiding the same by vrine onely, grew to be very costiu'e and much bound in his belly, who requiring of me remedie for the same, I aduised him to adde to euery draught, such a portion of salt, as might make the water a little brackish, whereby his belly was well loosed, without the helpe of any other meanes. So that for these aforesaid respects, it shall be alwayes expedient to season this water with one or both of these two condiments: and surely the stomacke doth better like and endure these waters by these mixtures. Notwithstanding such men which haue their conduits so open, that they need no such helpe, for the easy conueyance or passage of the water through their bodies, we may prescribe this water sincere and simple without any such mixture, except either the party affected, or the

to continue

10 or 12

dayes is

a course

but tyme

what

drinke is

best

the disease shall require the same. How long and how many dayes the diseased person is to continue the drinking of these waters, it is easily knowne by the quantitie which is prescribed: for so manie dayes onely are to be spent therein, as by increasing and diminishing the whole prescribed quantitie of the water (according to the manner aforesayd) may be received, which is accomplished for the most part in tenne or twelue dayes.

There is no man so rude and ignorant, which knoweth not that those which minde to reape any benefite by these bathes, ought for the present time especially to feed vpon such meates as yeeld good iuice, and are of easy concoction, whereof there are diuers sorts in dayly vse, which to rehearse in this place were superfluous. But one precept of the learned Fallopius I can not but heere commend, who aduiseeth vs in this case to feed more liberally at dinner, then at supper, because (saith he) an ouerlarge supper oftentimes in the night following overchargeth the stomacke, and so the next morrow leaueth such crudities in that part, that the partie is vnreadie to receiue the water at his due houre: for those crudities

rites must be cōcocted or auoided before the party may drinke the bathe water the day following: so necessary it is to make a light supper. Wherefore the vsage and manner of our countrey men in England is vtterly to be condemned, which whiles they are vsing the bathes, haue no regard to frugality of diet, but both in their dinner and supper so farre exceed, and swarpe from this former rule, that it is not to be maruelled at, that there be so few in our countrey, which ordinarily receyue any commoditie or health by meanes of the bathes. I admonish them therefore to be more sparefull in their dyet, and so they shall gayne health to their bodies, and conisort to their purse.

Things to be obserued after that the drinking of these medicinall waters is fully past.

IT oftentimes falleth out that the diseased persons which haue vsed medicinall waters, do not presently finde the profite and commoditie acquired by them, but long after when they haue left the vse of them, and are gone from the bathes; so that many times they go thence with sorrowfull

rowfull harts, supposing that they haue not receiued that goodnes which they hoped for, yet many daies after, perhaps not before the space of a moneth be expired, they feele what good the bathes haue done to them: whereby we are to coniecture, that the vertues and qualities, of the bath waters do remain a long time in the members and parts of the body, yeelding strength vnto them, by which meanes the commodities obtained by the bathes do appeere long time after the vse of them: in which consideration it is requisite, that they which haue vsed medicinall waters, do for a good season after, carefully and orderly gouerne themselues, that the vertues and properties of the waters may be reserued in the body, vntil they haue don their effects and operations. Therefore it is to be wished, that all bathers, after the vse of the bathes, for a good season doe keepe a good diet in feeding vpon meats which are easie to be digested, & do breed a good iuice: as after the taking of the bathe waters the partie may not feed too sparefully, so he must beware of ouergorging: let him therefore keepe a meane in his feeding, giue himselve to pleasant disports, and not ouermuch to expose his bodie

in Warwickshire.

35

bodie to colde aier, but keepe himselfe
reasonably warme. And about all things
he must eschue lasciuious and venerious
sports, which the learned do forbid af-
ter the vse of bathes by the space of
a moneth, as a thing most
pernitious.

F I N I S.

